

C o m m u n i t y

Views on Southern Segregation

Standing in midst of segregationist mob, writer says, was frightening: the trembling voices, the shaking fists, other signs of emotionalism.

by Dorothy Besal

On November 14 the first few Negro children entered two formerly white public schools in New Orleans. Mobs formed around the schools.

A member of COMMUNITY's staff was in New Orleans the week of November 14-18, and wrote these impressions of the scene outside one school.

New Orleans, Louisiana
NO TRAFFIC WAS ALLOWED to approach within a block's distance of the William Frantz School, except the busses, and as the policemen busily moved the wooden horses to allow their passage, the rising drone of voices from the far end of the block echoed through the still afternoon air.

Approaching the small mob congregated on the corner opposite the school, I noticed a car parked in a driveway with a sign on top: "All we want for Christmas is a clean WHITE school." A man in the center of the crowd (a representative of the White Citizens Council) was vigorously waving a Confederate flag, and when he intoned a monotonous anti-Negro sing-song chant, all chimed in with much gusto.

Someone yelled, "Here comes another black bus," and the enthusiasm increased. Slowly the chant became less audible, as the individual shouts took preference.

Negroes, Whites Threatened
Eavesdropping wasn't difficult. I stood with the group and heard:

Three white children were left in the school—a Methodist minister's children. (People talked of bombing his church.)

White parents who sent their children to school were termed "poor white trash" or "white niggers."

A Negro man who worked for a woman in the neighborhood had the same name as the family that had sent its child to the school. On the basis of information disclosed by the WCC, protests were made to the family that employed him, and he was fired. (He denied being related to the family. Said he was from Mississippi, and he knew

what folks down here did to "niggers who tried to be like white men.")

Protests by phone were made to the white people who had sent their children to school on the first few days, and these calls lasted all through the night. Two of the women in the crowd asserted they were responsible for these actions.

The father of one of the Negro girls was fired, due to pressure of the neighborhood people threatening to boycott his gas station. The man had worked there for four years.

The WCC had offered Negro families money to keep their children out of the school. Women in the mob said, "Them niggers would throw their kids in the river for \$50.00."

It was frightening. The cold printed word cannot bring forth the trembling voices, the shaking heads and fists, and other signs of emotionalism.

I felt like tearing the Confederate flag from the man's hand and telling him a thing or two, but somehow, 'mid

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This day the Church is joined to her heavenly Spouse, for Christ has cleansed away her crimes in the Jordan; with gifts the Magi hasten to the royal nuptials, and the guests are gladdened with wine made from water. Alleluia.

—*Benedictus Antiphon
Office of Epiphany*

Readers Write

FH Asset

Editor: As we read the article on the Deerfield situation in the December issue of **COMMUNITY** (reprinted from **The Crisis**), we were very much disappointed that no mention was made of the tremendous lift given the Deerfield Citizens for Human Rights by Friendship House.

In the fledgling days of our organization when we really needed help Friendship House sent us Mary Dolan as a full time worker and she stayed through the heated days until we were able to fly a bit by ourselves. We were, after all, businessmen and housewives and our jobs and homes and kiddies could not be ignored. Together we could give only piecemeal effort. Mary Dolan was the unifying force we so badly needed to tie all our efforts together. She shared our busy days and nights in a singularly dedicated manner and her experience became our valued asset.

TONY and MARIELLEN SABATO
Deerfield, Illinois

"The Negro"

Editor: I am a subscriber to **COMMUNITY**. As a matter of fact I have been for a couple of years. Only a month ago I renewed my subscription for another year.

It irks me to read your publication as well as most articles on the subject of integration, particularly where the Negro is concerned, for the subject is invariably clothed in an aura of holiness and light. It would do me no end of good to encounter a writer who faced the situation realistically and got over the general idea that integration will come sans fighting, picketing, and rioting if and when the Negro has been prepared to be integrated.

Have you known anyone who has been received into the Catholic Church before he had undergone a course of instructions? Have you ever known an alien who has been granted citizenship without having under-

gone a course of instructions? I might go on citing examples by the score, but you'll probably say the integration subject is different.

What you propose is to move the Negro from an area approximating the city dump, hustle him into a fairly respectable neighborhood, and expect him to suddenly do a Houdini. It doesn't work that way—I know it from experience, and so do you if you will be honest to putting off the "holiness and light" and getting down to cases.

Suppose a white family who had spent a life on the farm decided to move into the city. They have a few select farm animals which they would like to bring along with them to their city home. They are licked before they get started—authorities frown and forbid the rural touch inside the environs of the city. Could this be a form of discrimination, and rightfully so. I subscribe to a freer application of this same brand of legislating even where persons are concerned (irrespective of color). What difference the cause of decay and infestation in a community, be it persons or farm animals. Decays are decays by any other name you care to give them. Like the rotten apple in a barrel—either remove it, or the entire contents of the barrel will be bad.

FRANKLIN J. HASSEMER
Cincinnati, Ohio

Editor's Note: We do not propose to "move the Negro from an area, etc., etc." First of all, because "the Negro" does not exist. We do say that there are Negroes who can meet just and reasonable standards of any "fairly respectable neighborhood" (not to mention, very exacting neighborhoods), and we do propose that Negro individuals (as well as white individuals) who meet such standards be free to move into such a neighborhood. This does not say that all Negroes meet such standards . . . any more than all whites do.

Work for racial integration does not

VIEWS

(Continued from page 1)
the jeers and threats, I just couldn't be so courageous. In fact, it probably would have been quite stupid to be laid flat without being able to accomplish something by an action like this.

As you can guess, I stood in the mob—dumb—and could do nothing but offer silent prayers: mercy for them, and courage for those who had spoken out.

Does this kind of demonstration show the thinking of most of New Orleans? I don't think so. But these are the people that have made the news.

In that mob, there were not more than 100 people. Mostly women about 35-45 years of age.

No Counter Movement

That same week I had heard of many other New Orleans people—organizations, study groups, individuals—that would have numbered more than those on the corner making the news. I had met some of them.

Why weren't they organized in a counter movement? They could have given support to those families who wanted to send their children to school but feared neighborhood pressure. Why was there only one side represented? What were the "things" they feared?

And what of the Catholics already organizing to boycott the Catholic schools, and that same day demonstrating in front of a nearby Catholic grammar school?

The individual people I met and others I heard of impressed me. They were great—as individuals. Outspoken, fighting mad at the injustices and outrageous actions of others.

But they fear organizing.

I don't think the idea of pressure against pressure ("good" against "bad") is alien to them, but they just will NOT do it. "You know how it is down here; you'll get into trouble."

"You've got to be very careful."

Maybe they are right, but I just cannot see it.

Without Trying

How, for instance, can they sit back and condemn the WCC for all its activity and rabble-rousing without at least trying to get those who are anti-WCC organized? They can mention dozens of such people.

They are shocked when possible activities are proposed, saying: "Oh, you just couldn't do that down here; you just don't know"—when not two minutes later someone else took and got away with it. Then they say: "Good for him. Why can't more people do things like that?"

I do not understand this great fear of organizing.

Nor do I understand the total lack of education on racial matters.

mean ending all standards. It means only wiping out the unjust standard of skin color, and then judging each human being on his own merits.

Let the Negro who meets the standards of a respectable neighborhood move into that neighborhood if he chooses . . . and prevent the Negro who does not meet those standards from moving in by the same means as are used to exclude whites who do not meet standards.

Idiotic

Editor: E. Y., who wrote the letter in the October 1960 **COMMUNITY**, sounds idiotic. Better, I should think to go without any letters than a flippant item like this.

MRS. T. H. SONDAG
East Lansing, Michigan

People here cry for recognition of the fact that education of both whites and Negroes is needed—yet they will take NO steps to accomplish this. They proclaim that they "know the Southern mind"; yet they are at a complete loss as to ways of reaching it.

No one wants abuse. No one wants to be called a dirty name. All want acceptance . . . whatever good it does.

I think I can agree with many of the people I have talked with here on the fact that the South is difficult, complicated, different, etc. Even to go so far as to agree that there are things one should not do in an aggressive way. But I cannot go all the way with them, for this means **do nothing**, or do other—non-racial—things.

I am sure there are things that CAN be done—in fact, things that are crying to be done.

Human problems and human solutions do not take on complete and new forms from area to area, but on the contrary, there exist many similarities. I do not believe that the South is unique, as many would have us believe.

The mentality that states—you tend to your problems and I'll tend to mine—can only contribute to the development of stagnant societies, and will not bring forth the progress that is necessary today. An exchange of ideas between the North and the South in working toward solutions to their problems could benefit both areas greatly, and I hope that this cooperation will soon be forthcoming.

I do not want to say "goodby" to the problems of the South, and I will not say "nothing can be done." I hope to hear from others that they too are so convinced.

People of good will have to take steps forward, and to take the risks of unpopularity, being abused, losing some of one's old and cherished friends, many sacrifices. Can it be done without this? I do not think so.

And there is the rub. It would seem that the "cost" is greater than they wish to pay.

We saw it in Deerfield, Illinois, too. The people that stood out, that spoke up, did have to give up something. What did they gain? I hope, the ability to live more peacefully with themselves, with God, and with their neighbors.

Next month in **COMMUNITY** Miss Besal will describe her reactions to another Southern area she visited on her recent trip.

JANUARY, 1961 * Vol. 20, No. 5

COMMUNITY

(Formerly "The Catholic Interracialist")

is published by Friendship House, an organization of Catholic laymen and women, dedicated to working for love of God on the elimination of racial prejudice and discrimination.

1

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Chicago 53, Illinois
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Subscription rate: \$1 a year (foreign \$1.25 a year). Single Copy: 10 cents. 10-99 copies: 7 cents per copy. 100 or more copies: 5 cents per copy.

Advertising rates on request.

Address change: allow one month. Please send both old and new address.

COMMUNITY

is published monthly except August.
Office of publication: 115 North Mason Street, Appleton, Wisconsin. Second class mail privileges authorized at Appleton, Wisconsin.
Forms 3579 should be forwarded to
4233 South Indiana Avenue, Chicago 53, Illinois.

PICTURE CREDITS: page 1, Herblock, Washington Post; page 4, Anti-Defamation League of B'nai Brith; page 5, Matt Garnett; page 7, "Catholic Negro Bishops," Divine Word Publications.

COMMUNITY

President can do much

"On January 20th, the new president will be in a position to begin implementation of the strongest civil rights platform. Much can be done by executive action without waiting for Congress to pass laws."

AT THE NAACP Washington Bureau we have many foreign visitors, most of them from the "underdeveloped" nations.

All of these visitors are interested in the problems of civil rights. Most of them are, surprisingly to me, very tolerant of our shortcomings in this area. This tolerance is based on understanding—an understanding of the difficulties encountered in our Federal system, in our Constitutional system of separation of powers, in our Congressional parliamentary procedures; an understanding of the progress being made and of the many efforts to accelerate the rate of progress.

One thing, however, these foreign visitors do not understand, and consequently do not view with tolerance. That is the failure of our Chief Executive to take the lead in closing the gap between our ideals of democracy and equality and our continuing practice of racial discrimination and segregation.

Strong Platform

As a new National Administration takes office the nations represented by these visitors, most of them newly emerging into independence and nationalism, will look to our new Chief Executive to determine whether this leadership that has been lacking will now be supplied. What they see will have an important effect on the course of history.

When he takes the oath of office on January 20 the President will be in a position to begin implementation of the strongest civil rights platform that any major Presidential candidate ever ran on.

Experience indicates that to have enacted into law that part of his platform which will depend on Congressional action will take time. But the initiation of a strong civil rights program without delay is not dependent upon the rate of speed of Congressional action.

Much can be done by the President under existing law and by executive action without waiting for Congress to pass new laws.

A significant civil rights advance could be made by requiring that all Federal funds be used in a non-discriminatory manner.

It is estimated (Statistical Abstract of the United States, 1960, United States Department of Commerce) that for the fiscal year of 1960 over \$7,000,000,000 will be advanced by the Federal Government in grants-in-aid to state and local governments.

The Civil Rights Commission reports that over \$2,000,000,000 is spent by the Federal Government yearly in educational aid. Another quarter of a billion goes for hospital and health services.

Defy Decisions

Decisions of the Supreme Court and other Federal Courts leave no doubt that segregation supported by governmental action and/or by public funds is unconstitutional.

Susbtantial amounts of the Federal funds mentioned above go to state and local governments that as a matter of official policy defy these court decisions. For instance, the four states that as yet have refused to begin desegregation of their public schools receive approximately the following amounts of their State and local governmental budgets from Federal funds: Alabama, 22 per cent; Georgia, 16 per cent, Mississippi, 21 per cent; South Carolina, 15 per cent.

In addition to these grants to governments, substantial Federal assist-

ance goes to private institutions and individuals, particularly in the fields of education and science.

The President could and should issue an Executive Order that would guarantee that these Federal funds would go only to agencies and institutions, governmental or private, that do not discriminate.

In some cases, such as hospital programs under the Hill-Burton Act and educational assistance under the Morrill Act to land grant colleges, a "separate but equal" provision is written into the law. In the light of existing conditions, the provision is inapplicable. An opinion from the Attorney General to this effect should be issued and these programs should be operated in the future on a constitutional basis.

Since World War II changes in American residential patterns have substantially altered our way of life. The participation of the Federal Government



in housing, through VA, FHA, slum clearance, public housing, and other programs has done much to bring about these changes.

The exclusion of Negroes from the benefits of most of these Federal housing programs has led commentators to describe the Federal Government as the chief supporter of housing segregation and the slum clearance program as a "Negro clearance" program.

This is another problem that could be met by a Presidential Executive Order. Such an order should provide that any housing subsidized, assisted, or guaranteed by the Federal Government should be available to all persons without regard to race or color.

President Truman issued an Executive Order to provide equality of treatment and opportunity in the Armed Forces. Much progress has been made to meet the standard set out in that order. Much, however, remains to be done.

The Executive Order has not been applied to reserve units of the Armed Services nor to the National Guard. There is no doubt that it can be so applied. The President, as Commander in Chief, and acting under existing

by J. Francis Pohlhaus

legislation giving him authority over the discipline of the National Guard, should amend the Truman Executive Order to make it apply to reserve components and to the National Guard.

Counsel for Servicemen

With respect to those members of the Armed Forces who are on active duty in some areas of the South, the benefits of the national policy of equality of treatment end as soon as they leave their military posts. In many instances colored servicemen and their families are subjected to unconstitutional segregation in schools, public facilities and services, transportation, and other areas.

Because such discrimination is harmful to military morale and therefore to efficiency, the Department of Defense has a stake in seeking its end. The Department of Defense or the Department of Justice should therefore be ordered to provide legal counsel to any serviceman whose constitutional rights are threatened by the operation of discriminatory state or local laws or practices.

"Suitable" Education

In the case of education of children of military personnel, there is a special responsibility placed on the Federal Government under existing law. Under the "impact area" educational assistance program, the Federal Government advances money to assist local communities in the education of dependents of Federal military and civilian personnel.

The law setting up the "impact area" program provides that the Office of Education in the Department of Health, Education, and Welfare can conduct schools if the local communities fail to provide "suitable" education. The Office of Education should require that "suitable" education be desegregated education. Where the local community fails to provide desegregated education, the Office of Education should withhold the Federal funds and operate integrated schools for the Federal dependents.

Another action could be taken to alleviate the burdens placed on colored servicemen in the South. The Department of Defense should order all military commanders to use their disciplinary authority to place "off limits" any business establishment or place of public accommodation that refuses service to military personnel because of race or color.

The Department of Justice has been justifiably criticized for its lack of vigor in prosecuting existing civil rights laws.

The new Attorney General, acting on orders of the President, should increase the tempo of the Department in handling civil rights complaints and in litigating them to successful completion. In addition he should use new approaches to speed up the progress of civil rights.

All business institutions contracting with the Federal Government are required to sign a non-discrimination employment clause. As yet no case has ever been filed to enforce this clause. Such a case should be given high priority by the new Attorney General.

Many government-grant agreements include non-discrimination clauses. For instance, airports receiving aid under the Federal Airport Act agree that they will not practice "unjust discrimination" in airport facilities. Notwithstanding this agreement, many airports do discriminate in their facilities. Other grant agreements contain similar language. These agreements should be enforced in court, if necessary, by the Department of Justice.

There is legal precedent to support the authority of the President, acting in his constitutional capacity as Chief

Executive, to protect Federal rights, even in the absence of legislation defining a course of executive action.

The President, acting under this authority and through the Attorney General, should initiate without delay litigation to protect the rights of citizens under the Fourteenth Amendment.

The ownership of large areas of land within the various states gives the Federal Government an opportunity to challenge segregation and other forms of racial discrimination enforced under State law.

Much of this Federal property is under the exclusive legislative jurisdiction of the states. This means that state laws are enforceable on this property.

Challenge State Laws

Where a state has on its books a law that is on its face or in practice racially discriminatory, the President, as Administrator of the public domain, should challenge such a law. The basis of the challenge would be that the existence of such an unconstitutional law, enforceable on Federal property, is incompatible with national sovereignty.

The challenge to these discriminatory state laws would be particularly pressing where they carry criminal penalties. This is so because a provision of Federal law makes state crimes Federal crimes when they occur on Federal property. Under this Act the Attorney General of the United States could be required to institute criminal proceedings under an unconstitutional state law, unless he challenged it.

The President, upon taking the oath of office, will have an unprecedented opportunity to advance the cause of civil rights. This article has suggested a few of the ways in which he could act. But certainly these suggestions do not exhaust the possibilities of executive action. They merely suggest certain beginnings that could be made. It is sincerely hoped by supporters of civil rights that the opportunities for executive action will not be disregarded, as they have so many times in the past.

An attorney, Mr. Pohlhaus is on the staff of the Washington Bureau of the National Association for the Advancement of Colored People. The opinions expressed in this article are his own, however, and do not necessarily represent the NAACP's.

Pioneers

LOUISVILLE, Kentucky. Kentucky's Governor Bert Combs feels that discrimination against Negroes in employment is morally wrong as well as an economic waste.

At a luncheon observing Equal Opportunity Day, November 19, the Governor stated: "I don't think any reasonably thoughtful person can doubt the wrongness of what is happening today. Aside from the moral question, it is an economic waste. I refer, of course, to discrimination against Negroes in employment, and to the people who advocate only manual labor or domestic service for Negroes."

When the men who founded this nation used the word "equal," remarked Combs, they meant exactly that.

He went on to say that employers may face awkward situations in hiring Negroes.

"It takes courage for an employer to depart from custom and to pioneer. But when the chance pays off, the employer becomes a winner, and this aside from the moral and ethical considerations."

The luncheon, which was attended by about 10 persons and was sponsored by the Louisville Urban League, is an annual event. The purpose of the day, which is on or near the commemoration of Lincoln's Gettysburg Address, is to emphasize equality in opportunity regardless of race.

(More News on page 7)

Why is Housing Segregation Unjust?

by Dennis Clark

This article appeared originally in COMMUNITY four years ago, and was later published in pamphlet form. Its great popularity as a basic, brief explanation of injustice of housing segregation leads us to print it again.

THERE ARE MANY PEOPLE that I meet in my work in racially changing neighborhoods who do not believe that there is any injustice involved in racial discrimination in the leasing and sale of houses. As a result, the segregation produced by such discrimination is easily accepted by them. It is argued at times that non-whites want to live together and voluntarily choose to do so, and that it is because of the economic level of most non-whites that they usually live together in the oldest and least desirable housing in our cities. Such arguments seem to fit together for people who have not met many Negroes and who do not understand housing conditions.

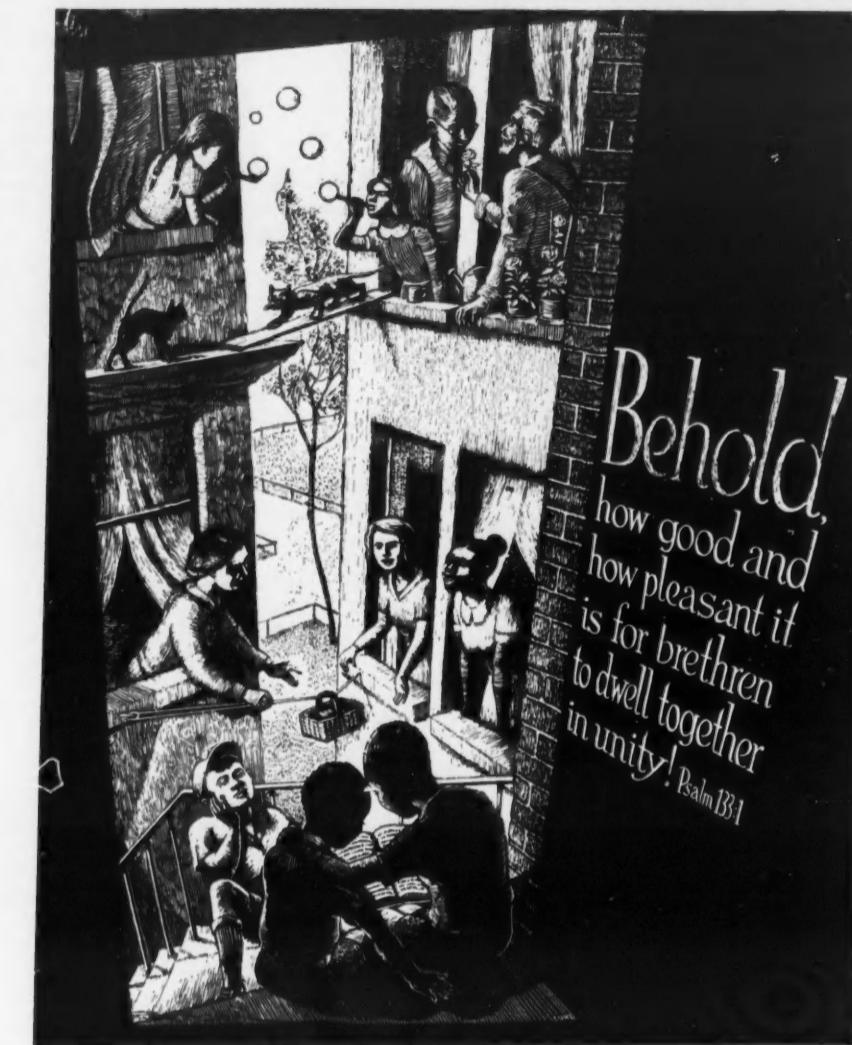
Out of Experience

In what does the injustice of housing segregation consist? My response to this question may lack some of the niceties of the professional textbook teachers of ethics, for my answer grows out of my own experience with this problem of residential restrictions, and presents the works of injustice that are most prominent to my view. I will restrict my comments to those injustices that are borne by the family, for housing discrimination in its practical effects usually touches families and is not limited to difficulties between individual people. It is not only single personalities who are involved with this problem, but families, the basic units of society.

How is injustice visited upon families by housing discrimination and segregation based on race?

1 Housing Discrimination Denies Negro Families Their Natural Dignity

By excluding Negroes from equal opportunity in the housing market, white citizens deny to non-white families the social dignity and respect that is due to them. This dignity and respect is due to such families because of the uniqueness of human nature that reflects in all of us the image of God. My contact with dozens of white audiences has convinced me that racial integration in housing is rejected and unpopular because whites assume in a stubborn and vigorous fashion that Negroes are innately inferior to them. This assumption that Negroes are a caste apart, lacking ambition, potential, refinement, and self-respect, is an injustice to many, many Negro families.



There are Negro families who have, no doubt, debased themselves, but even these are essentially God's children. We dare not assume that all Negroes must be set apart and segregated because of the failings of some who would make bad neighbors. To do so denies that which every family merits: the right to be regarded and treated as accepted members of society at large unless some specific and definite failing prevents this.

2 Housing Discrimination Fosters and Perpetuates Housing Conditions That Injure Family Life

It is a vividly evident and unshakable fact that Negroes have traditionally been allotted only the left-overs of the housing market. Negro families are confined by racial restrictions to the most overcrowded, oldest, and least desirable districts in city after city. Racial barriers freeze this situation and frustrate remedial action such as re-

location, slum clearance, and urban renewal. In such areas family life is at a severe disadvantage. In physical terms there is often inferior heat, light, ventilation, sleeping space, space for exercise, privacy, and cleanliness. Even with the best intentions householders wage a losing battle against overcrowding, structural deterioration, and inflated rents.

Every family has the responsibility of caring for the health and education of its members. Housing conditions that prevent parents, through no fault of their own, from setting up tolerable domestic conditions in which they can meet this divinely imposed responsibility, are gravely unjust. The segregation system confining Negroes to inferior housing reinforces this injustice.

In my own city I know of many very exemplary families who must battle dreary housing with poor plumbing and dismal rooms because they are tired of being rebuffed because of color

in better neighborhoods. In my city most Negroes live in the areas built before 1920. These areas were poorly built to begin with in many cases. In them residential life is up against traffic, manufacturing, and old schools and facilities. Negro families pay the toll. Health is poorer. Residential fire deaths for non-whites are more than double the rate for whites. And over-crowding is fearful. How can families maintain their health and integrity and build the educational bulwark of wholesome family life under such a blight? This is injustice rampant on a huge and disgusting scale.

3 Housing Discrimination Imposes an Unfair Economic Burden

We know that overcrowded Negro families in slum areas often pay almost half their income for rent, but the unfair economic penalties of housing discrimination extend far beyond this. Negroes must look longer and harder for decent houses because of the limitations of their choice. Such looking requires extra money in carfare and other small costs. If a home is found for sale to Negroes, it may very well have an extra premium added to the price. Negroes frequently pay more than whites for comparable housing buys. Because Negro families are largely restricted to older areas of the city, their down payments and mortgage payments on housing purchases will be much higher than on new homes, from which non-whites are almost totally barred. Older houses have higher maintenance costs also. All of these added costs mean that the Negroes, who are the largest element of our low income population, are forced to pay proportionately more for homes than those who have many more advantages. From limited income is taken the tax imposed by housing segregation. The natural tendency toward home ownership that is so beneficial to families and communities is thwarted and retarded by the premium charged by racial discrimination.

4 Housing Discrimination Restricts and Distorts Social Participation of Negro Families in Civic Life

Every family has an obligation to serve the community. Families should be free to take a full part in the political, educational, cultural, and vocational activity of their city or town and to mingle in the general civic effort. But Negro families are excluded from full civic activity because as a practical matter they are confined to segregated areas that are usually lower income neighborhoods with all of the disabilities that this implies. The Negro family cannot move about freely

(Continued on page 5)

Once the boys got used to hearing their own voices, they got over their timidity and shyness about singing in church. They didn't sing the Kyrie, Gloria, Sanctus, and Agnus Dei this time, but it won't take more than one or two practices before they can do this, too. We concluded with the sturdy old "Holy God."

All this was done without books, leaflets, cards or pamphlets. Telling the boys what and how and when was the job of the commentator.

Counsels of Despair

Now, why am I reciting this "It Can Be Done" story? Not so much to show what for the most part remains undone in most of our high school Masses and parish Masses, but to stem the tide of defeatism that one senses at every gathering where the liturgy is discussed.

"Oh, we'll never get anywhere until we get permission to use the vernacular," the prophets of gloom complain.

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By the time the celebrant greeted them with the first "Dominus vobiscum," they were ready for him and came back with a thunderous "Et cum spiritu tuo." And the Amen was even better.

Voices in the Liturgy

by Rev. Robert O'Keefe, O.S.M.

The celebrant greeted them, they were ready, then came the thunderous "Et cum spiritu tuo."

JUST THE OTHER DAY nearly a thousand boys from Chicago's St. Philip High School filled the Basilica of Our Lady of Sorrows to attend a Solemn High Mass on the feast of Blessed John Angelo Porro, a Servite patron of students and teachers.

Some priests and brothers on the faculty were going to sing the proper and ordinary of the Mass, but the thousand boys were prepared to attend the Mass as mute spectators.

Many had missals, and they might follow the Mass as one might follow an opera with a libretto. Some went to confession during Mass, and most planned to receive Communion. All well and good, but something was missing. Some vital spark was needed to unite this gathering of separate particles into one, psychologically as well as

physically. That spark was music, song, vigorous and vibrant united singing together.

"Is it all right with you if I ask the kids to sing the responses like the 'Amen' and the 'Et cum spiritu tuo' during the Mass?" I asked the principal, who was vesting to celebrate the Mass.

Sure of Response

"Well, I don't know," he hesitated. "They haven't practiced for it, and they might not do so well."

"That's all right," I urged. "I'll take the blame if they don't respond. But I'm sure they will."

So I went out there and stood before the mike in the large sanctuary, told them to rehearse a few Amens, and we did the other responses once or twice.

(Continued from page 4)
in community circles. Many cultural areas are closed to such families because of the simple facts of geographical distance or social rejection. Housing segregation perpetuates this situation. Not only that, but it tends to foster distorted social expression where natural social expression is denied.

One cannot pass over the damage to the morale of Negro families. All of the problems added by discrimination to the fundamental tasks of fulfilling so basic a need as housing weigh heavily upon the Negro family. These difficulties undermine confidence, restrict ambition and produce a moribundness that can poison family life.

5 Housing Discrimination Promotes Among White People a False Sense of Superiority and a Complacency Toward Injustice

White families who live under conditions where housing segregation prevails quite naturally try to explain and justify this system to themselves. As has been noted previously, it is a very wide response of white people to assume that they are placed beyond con-

tact with Negroes because they are, "de facto," better than Negroes. This sense of superiority, sometimes reaching proportions of arrogance, is a necessary prop for the segregation system. Men want reasons for what they do, and white men have historically sought to give this reason of superiority for their discriminatory actions. Housing discrimination is today the most widespread expression of the superiority cult.

In addition, it must be recognized that housing segregation provides a screen for all of the injustices mentioned above. People tend to accept the social situation they are in and to ignore what they feel is separated or segregated from them. Housing segregation prevents the intimate personal contact that would lead people to see the basic misfortunes caused by this system. Tradition supports the system and condones it, lulling whites into a complacent acceptance of racial estrangement.

There are many strong arguments that can be leveled against housing segregation. It is out of harmony with our

national ideal of full citizenship for all without regard to race. It works against school integration in many places. It produces tension and sometimes violence. It permits foreign peoples to question our devotion to democracy and so on. But the central and predominant fact about this system is that it is unjust. It denies our fellow men that which is their due, not in some matter of convenience or luxury, but in the matter of shelter, one of the three basic necessities of life. This is what we must answer for.

At the present time we need men who have heart enough to attack this problem not for political gain or civic expediency, but because they find ugly the sight of injustice. We need men who not only hunger for justice, but who have the appetites of lions for justice in order to solve this twisted and difficult problem.

Mr. Clark is on the housing division staff of the Philadelphia Commission on Human Relations. He has written for many periodicals and recently a book CITIES IN CRISIS.

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Priest - Picketer? Pro and Con

Two views on priests' participation in public demonstrations . . . a question raised in November 1960 COMMUNITY.

CONGRATULATIONS FOR THE moving and instructive article on the experiences and inner conflict of a priest-demonstrator. The issue of priests participating in sit-ins should be discussed openly and, with your permission, I would like my time at bat.

I believe that peaceful demonstrations are a legitimate, moral, and Christian form of social action. Gandhi himself traced his theories of passive resistance to Christ's doctrine of turning the other cheek. Basically, non-violent direct action is an appeal to conscience, to every man's sense of justice. It is action-preaching aimed at stirring up pangs of guilt over each man's acquiescence in a social evil. It reverses the eye-for-an-eye policy which ends in violence and blind fury, and returns good for evil until the evildoer tires of evil. Even when men curse, strike, or spit on you—the day of victory draws near, for, by seeing unmerited suffering, fair-minded people will be won to the cause.

Also a Human Being

Some may justify a priest in his role as a demonstrator because he is a moral leader and the denial of human dignity contained in any form of racial segregation is a denial of the will of God. Others with a sense of tradition could point to labor disputes of the past when priests marched on picket lines and won the heart of the working man. But a priest is also a human being with the right to express his inmost feelings in action—with the right to champion liberty and to fight against man's inhumanity to man. To curtail a priest's freedom of action—or any man's—requires serious, substantial reasons and the burden of proof lies with those who would strip him of this freedom.

What then are the objections to clerical participation?

Any public stand which a priest takes, it is alleged, reflects on the Church. A priest cannot involve himself without involving the Church. The feeling is that by his demonstrating a priest may harm the Church and is therefore imprudent.

This attitude, I submit, is a natural and expected reaction. Students of large-scale organizations have long observed that power is almost always conservative. Large organizations which attempt to appeal to the masses on the vastest scale must pay great respect not only to old members but possible adherents. Bold tactics would



endanger the work of many decades, would damage its appeal to the ordinary man who is certainly not a radical. Thus subordination, cooperation of members, discretion, and propriety of conduct often become more important than the productivity of the organization. The criterion of a sound or prudent decision is usually conformity to pre-existing rules and established ways of doing things.

Few people would deny that the needs of the organization as well as principle must be considered in the discussion of appropriate means. But the feeling, "No priest has ever done that before," is not a reason for men living in a changing world. Nor is the fear that "it will rock the boat, cause a disturbance or protests" an adequate basis for judgment. No social change involving entrenched interests takes place without some disturbance. This we must accept or we will never do anything to remake the world.

Harm to the Church

Rather than harm the Church, I believe that more priests on picket lines will help the Church. The technique of non-violent direct action, still relatively new on the American scene, is gaining rapid popular acceptance as an effective and democratic method of social change. Group after group including the national convention of Catholic Interracial Councils and our two political parties have endorsed sit-ins. When politicians climb on the bandwagon, the technique of sit-ins can hardly be called radical.

In discussing harm to the Church, it should be asked: What is the image of the Church in America? Many sympathetic non-Catholics complain that

we are too often identified with conservative issues. Another of the most popular impressions Protestants have is that Catholics are not allowed to criticize their Church. The recent political campaign has certainly revealed that far too many Americans see the Church as a vast monolithic structure within which a Catholic cannot do or say anything without approval from the authorities. In this view we are all puppets on a string manipulated by the hierarchy.

This "monolith" image we project is, I submit, the basic reason why a priest's action necessarily involves the Church. When a Lutheran or Episcopalian minister in full regalia marches on a picket line—no one says: "Look what the Lutheran Church is doing." Why can't a priest be an individual, express his own opinion without it becoming the view of the Church itself?

Not only priests are affected. Lay organizations such as Catholic Interracial Councils, the DePorres Club at Creighton University, and the Catholic Workers have been discouraged from engaging in demonstrations. If a priest's actions reflect on the Church, so do the activities of any lay group bearing the name, Catholic. The result has been that too many of our interracial groups are "do-nothing" organizations, holding monthly banquets and issuing noble declarations. I believe that the only way we can smash the monolithic image is by greater freedom and independence of action by priests and lay groups. If we are not to appear like puppets on a string, we must not act like puppets.

Finally some object that sit-ins often rely on economic coercion and the

Church accomplishes its purpose by consent and persuasion. Ideally this may be true, but history shows we do not live in an ideal world and that the Church has not been hesitant to use governmental police powers or economic pressures. Even in America we find Catholics boycotting movies and newsstands. Such "bold" actions although generally approved by the hierarchy have certainly not won the favor of the American public. If we are willing to exert economic pressures for conservative ends, why do we eschew their use for liberal goals? Is segregation a sacred sin? If the same tactics used against newsstands were employed to fight segregation, we would win the plaudits of most Americans.

One last word. The possibility of a priest's going to jail shocks some people, I suppose. But there must be a difference in going to jail for a crime and going to jail in a fight for justice. Many of our early great labor leaders went to jail, but the jail was honored by their presence. Gandhi went to jail. Christ went to jail. If the path to freedom lies through our jails, we should be honored to walk that path.

REV. VINCENT MATHEWS
Worthington, Ohio

I WAS RATHER SURPRISED at Father Luetkemeyer's article in the November issue. As a priest, I have taken part in activities connected with picketing and sit-ins myself; but I would not consider it justifiable to do so without proper clearance or approval from the proper authorities. All he says in his lengthy analysis of the Bishops' statement of 1958 may be quite true; but it is entirely beside the point. As I see it, it is not up to the individual priest to apply the statement to local conditions without consulting the local bishop.

Personally, I cannot agree with a bishop who is too conservative to allow a priest to participate in such activities; but I hardly think that warrants me acting on my own. That is elementary ecclesiastical discipline.

Father Luetkemeyer's public examination of conscience strikes me pretty much as an attempt to rationalize his own ambivalence on this point. And for two visiting priests to involve their host-pastor in such a way without his knowledge or consent hardly seems above-board. Aside from all this, there is a very practical angle. If one acts in this way without sanction, and local priests appear on the scene (like Father Jones), there may be the public spectacle of apparent dissension among the clergy, or possibly a direct adverse statement to the press by the bishop—and what kind of impression would that create?

REV. CARTER PARTEE, O.F.M.
St. Michaels, Arizona

African Writings Delight

AN AFRICAN TREASURY—Stories, Poems, Articles and Essays by Black Africans, selected by Langston Hughes. 207 pages. (Crown Publishers, New York 16, New York. \$3.50.)

"I DON'T UNDERSTAND this African situation. Which side are we on in the Congo?" said the woman who sold me a newspaper in Raleigh, North Carolina. When even Ralph Bunche has complained of the complexity of that situation, we realize how much we need to learn about Africans.

So I was very pleased to get Langston Hughes' new book **An African Treasury**. Since his first talks at Harlem Friendship House many years ago, he and his books have shed a great deal of light on the contributions of American Negroes to our culture and also the problems they face here. Now he has tapped a vast reservoir of writings by English-speaking black Africans.

Drum, a Johannesburg magazine for non-whites, asked Mr. Hughes to judge a short-story contest. Much of the writing, in Mr. Hughes' own words, "moved, surprised and quite delighted me." He asked for more material. After six years he has assembled the pieces which he enjoyed most.

Vigorous, Fresh

"What Africans think about Africa" comes out in this book in vigorous, beautifully-written, fresh English, reminding me of what Irish writers did with the English which was originally forced on them. Meeting Africans, from highly educated ones to those with little schooling, seeing Africa through their eyes—as one can do in this book—is a great discovery.

With Peter Abrahams, now an exile from South Africa, we walk through a town on the Gold Coast. He tells us of Richard Wright's reaction to Africa. Then he takes us to visit his long-time friend, Kwame Nkrumah, Ghana's first prime minister. Later we see and hear him and Jomo Kenyatta, leader of the Mau Mau movement in Kenya, meeting tribal Kiyu leaders in the African bush.

It's amazing how Peter Abrahams expresses in 13 pages such complexities faced by African leaders educated in European colleges and trying to lead tribal people.

Family Life

Mr. Udeagu of Nigeria in "Ibos as They Are" makes them sound like the New Englanders of Nigeria. Their attitude to single women is startling.

Marriage and family customs are viewed from many angles. A Nigerian story, "Law of the Grazing Fields," tells of an exciting elopement. From Ghana

comes an amusing story with an O. Henry-type ending about a king who finds 40 wives confusing but tries to get 41.

Families are broken up "as humanely as possible" in South Africa, Phyllis Ntantala ironically points out in "The Widows of the Reserves." This is a heart-rending story of the women left behind to bring up the children on poor farms after their husbands are taken to work in cities, mines, and farms for starvation wages in demoralizing loneliness.

Babs Fafunwa, a former student of Bethune-Cookman College in Florida, gives "An African's Adventures in America." Table manners, the position of women, democracy practiced in the North and the South come in for amusing or penetrating comments.

No Commitments

Frederick Arkhurst, a representative of Ghana at the United Nations, gives in "Renaissance Africa" a scholarly view of changing Africa from colonial to self-rule. He believes in an independent foreign policy for new African nations, untrammelled by commitments or alignments to great-power controversies.

With Can Themba from South Africa in "Requiem for Sophiatown," we go on a nostalgic tour of shebeens (saloons) in a slum which is being torn down. We end up in a respectable home with a group of St. Cyprian's graduates "talking the world to tatters."

In "The Bench" by Richard Rive of South Africa, a South African attends a protest meeting and then acts on what he has heard. This could happen in Alabama, says Mr. Hughes.

Attractive, Readable

Many other amusing and fascinating glimpses into African life are given by Mr. Hughes—African work songs, the language of drums, movies on Africa, Todd Matshikiza's ironic column in "Drum," colorful poems, Folk-tales.

The format is attractive with a recent map of Africa on the endpapers. It is eminently readable, from Mr. Hughes' enthusiastic introduction to the interesting little biographies of the authors at the end. We see that Peter Abrahams has had some novels published in the United States.

I hope that many more African authors will be able to bring us more understanding of the people of their great continent which is now taking an important part in the world.

—Mabel Knight

Miss Knight was director of Friendship House in New York City during the 'forties. She is now working in Raleigh, North Carolina.

Case Histories on Sanctity

SEARCH FOR SANCTITY by Abbot Damian Jentges, 203 pages. (Academy Library Guild, Fresno, California. \$3.95.)

SEARCH FOR SANCTITY is a collection of essays which appeared originally in *St. Joseph's Messenger*. Its author, Abbot Damian Jentges, is superior of Mount Angel Abbey in Oregon and as such has been approached by persons seeking spiritual direction.

In this book the reader meets and observes six searchers for sanctity: Celeste, age 17; Mrs. Lacey, age 60; Jack, in his forties; Ruth, a career woman; Don, a bachelor; and Betty, a housewife. Each has problems which he brings to Father Damian for counsel over a period of one year.

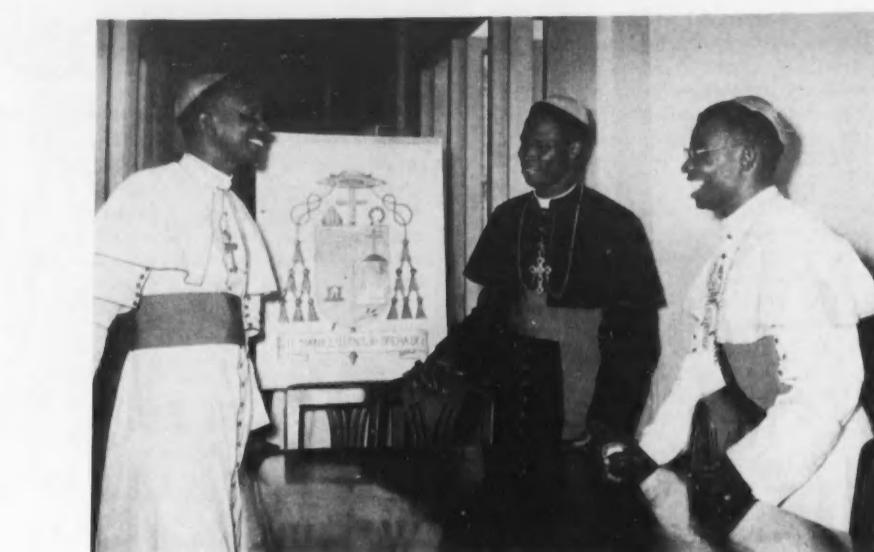
In this space of time we become familiar with the problems of all six of

the characters and are able to observe what progress each of them makes.

Built-in Baby Sitter

Mrs. Lacey is a widow who lives with a married son and feels more like a built-in baby sitter than a member of the family. She wants to move into a place of her own and does so with Father Damian's approval. She begins to develop a place for herself in her new neighborhood and parish and is making friends and helping others although she still depends heavily upon Father Damian's direction to maintain her courage and determination.

The other characters are presented to us in much the same fashion and each is advised to read certain books and to take a deeper interest in his relationship to God. Each one does this with varying degrees of success.



Left to right: Bishop Bowers of Accra, Ghana; Bishop Amissah, Auxiliary of Cape Coast; and Bishop Gantin, Auxiliary of Cotonou Dahomey. (From **CATHOLIC NEGRO BISHOPS**.)

BISHOPS

CATHOLIC NEGRO BISHOPS by Carlos A. Lewis, S.V.D., 63 pages. (Divine Word Publications, Bay Saint Louis, Mississippi. Paperbound. \$1.00.)

THIS SHORT BUT COMPLETE account of the lives of the 23 living African Negro Bishops (up to 1958) is a timely addition to the literature on the awakening black continent.

In 1960 the Church drew world attention to its concurrent role in Africa's striving for self determination by the appointment of Laurian Cardinal Rugumbwa, Bishop of Rutabo, Tanzania, as the first Negro member of the Sacred College.

This appointment crowned the development of a local African hierarchy which had gone almost unnoticed by Western Catholics.

The biographical and statistical data and the excellent photographs of the African Bishops in this book serve to fill in many details of the African picture today.

Father Lewis also includes a section on four deceased Negro Bishops and a most interesting appendix on disputed historical questions concerning Negro Bishops and Popes.

Were There Negro Popes?

He finds that the question: "Were there Negro Popes?" cannot be answered with certainty. Although three early Popes are known to be of African origin there is no record of their race as the early Christians made nothing of color.

His most interesting historical speculation concerns the American Bishop James A. Healy, who served as Bishop of Portland, Maine from 1875 till his

death in 1900.

The Negro ancestry of Bishop Healy and his two priest-brothers Patrick and Sherwood, sons of an Irish planter and a Georgia slave woman, is widely known today. Much research and discussion has been devoted to this story, one of the most intriguing in the history of American race relations.

Was Healy Known as a Negro?

James Healy was ordained in Paris in 1854 for the diocese of Boston, then headed by a Bishop John Fitzpatrick, who probably knew that this priest's mother was a Negro. After Bishop Fitzpatrick's death, Father Healey was appointed to the vacant see of Portland.

However, Father Lewis concludes that Bishop Healey should not be considered the first Negro bishop in the United States because he was not a Negro in the commonly accepted meaning of that term, i.e., he was not identified as a Negro by himself or by others.

Father Lewis presents a good case in support of this thesis, which will no doubt be disputed by those who think that Bishop Healy, during his lifetime, was widely known to be of Negro descent.

Those who side with Father Lewis might say simply that Bishop Healy "passed for white." Father Lewis does not discuss the matter of passing as such, as that is not the purpose of his book, except to say: "During his lifetime the Bishop did not identify himself with the Negro people (and it was his perfect right to act as he thought best in this case)."

—Mary Clinch

It can be easily understood why this series might have met with some of the success claimed for it by the publishers of this book. It has a popular case-history appeal like that of the advice columns that appear in most of our daily newspapers. However, Father Damian's articles have one big advantage over the newspaper columns. Father Damian considers his cases over a long period of time that cover 30 or more pages in the book.

Simple, Commonplace

Even more important is the fact that this series is considering man in his ultimate meaning—in his relationship to God. This is the motive for seeking spiritual direction, and one of the surprises of the book is that sometimes the steps taken to improve this relationship are frequently so simple and commonplace. Though not easily carried out, the formula is based on establishing order in one's life.

This is a book that might be profitably read by those who are curious about what transpires between a spiritual director and those whom he directs. It is even more a book for the person who is interested in deepening his own spiritual life and doesn't know what the initial steps are.

It should be emphasized that those who have already begun such a program will very likely find this book disappointing. Father's six searchers are all beginners when first introduced. Further series will probably extend more deeply into the spiritual life, but this has not been realized here.

This is a book that can be read easily in a short time and then passed along to some friend who might also be among the curious or interested beginners.

—Eugene Huffine

Mr. Huffine lives in Chicago and is a former assistant editor of COMMUNITY.

COMMUNITY

'Consoling, Hopeful'

FREE SPEECH IN THE CHURCH by Karl Rahner, S.J., 112 pages. (Sheed and Ward, New York 3, New York. \$2.75.)

FOR THOSE OF US who combine a love of the Church with certain feelings of anxiety about her future this is a consoling and hopeful book.

Father Rahner is a German Jesuit who is able to pinpoint with clarity some of the main problems facing Catholic intellectuals who are trying to remain loyal to the faith despite subjective and objective reasons for discouragement.

In the first section of the book Father Rahner establishes the meaning of, the need for, and the layman's right to free speech within the Church. Then in the second section of the book he discusses the prospects of Christianity today.

Limitations Vary

The theoretical limitation to a public opinion in the Church is that there can be no discussion of anything that comes into conflict with Church dogma. In concrete cases the limitations to be set will always to a certain extent be a matter of judgment.

Rahner believes anyone who studies Church history will agree that in the past the limits have been set a little too narrowly. Today, however, the Church seems to be allowing a greater range of expression of public opinion to come about within the Church.

As laymen what should our behavior in the Church be?

1. The layman has a duty to educate himself in religious and theological matters up to a decent level, comparable to his intellectual level in other fields. He can do his full duty as a member of the Church only if he knows something.

Maintaining Balance

2. Catholics who want to take a real share in the development of a public opinion within the Church must live like true Christians and make the Church's mysteries the basis of their personal life. The Church as a historical phenomenon can set our teeth on edge. It is only when one is really in touch with the vital sources at the heart of the Church's supernatural activity that it becomes possible to have the right sense of proportion about Church mat-

ters.

3. The layman who fulfills, or tries to fulfill, these conditions must do all he can to make his own personal contribution to the development of public opinion within the Church.

Each Is Responsible

Father Rahner ends the section on free speech with a sentence we would do well to absorb:

"Ultimately it all boils down to the fact that every individual Christian is responsible—in his own day and way—for the Church and the life of the Church."

But what of the mood of the average Christian today? Isn't it true that we feel out of place in the world, frustrated and not worth listening to? Are the times really evil, or is it that we ourselves have not grown up sufficiently to cope with our own day as did earlier generations of Christians with theirs?

The reason behind our subjective discouragement is simply this: we wish to be other than what we are; human beings whose many-leveled nature has not been mastered by the grace of Christ.

"No" to Defeatism

But apart from our mediocrity, isn't it true that there are enough objective grounds to account for our spirit of defeatism? Now that human history has become one, will Christianity go on being a force in the international field to at least the same degree as it has been in Western civilization?

We can ask ourselves: has our defeatism a right to exist just because we know there is cause for it?

The answer is "no," according to Father Rahner, for faith means hoping against hope. Has Christianity still got a chance, is a question that as Christians we cannot ask. The moment we do so in earnest, to that extent we have already left the ground of faith.

The book is worth reading; to be reminded again of our real responsibility for the Church. It may be more fun to engage in criticism of the Church, but this sort of fun does not befit adult and intelligent Catholics.

—Beth Biro

Mrs. Biro has appeared frequently in COMMUNITY. A Chicagoan, she formerly worked in social research in Detroit.

news briefs

Urge NCCW

LAS VEGAS, Nevada. Addressing a session of the thirtieth biennial convention of the National Council of Catholic Women, John F. Delury, Los Angeles area director of the California Fair Employment Practice Commission, told his hearers that Catholic organizations should publicly support civil rights measures as part of a program of "positive action" to end racial injustice.

Mr. Delury urged more Catholic involvement in legislative efforts to fight discrimination.

"How many Catholic organizations are there who substitute picnics for minority children, and distribution of balls and bats to minority baseball teams, for concrete action toward solving the national racist aberration?" Mr. Delury asked.

Gerald T. Sherry, managing editor of the Central California Register, newspaper of the Monterey-Fresno diocese, also called the attention of Catholics to their duties in the field of race relations.

The first obligation of Catholics, Mr. Sherry reminded his listeners, is to give examples of interracial charity and justice to others in the community. "We must see Christ in the colored and be of service to all men," he told them.

Miss Margaret Garrity, executive director of the President's Committee on Government Contracts told the session that American Negroes may be making a greater contribution to their white neighbors than vice versa. By this, she explained, she meant that a white person can give a Negro material help, but he in turn has given to the white a reminder of the need and pursuit for individual dignity.

Chair of Unity Octave
January 18-25
Pray for Church Unity

The fourth speaker, Dr. Lee Johnson, executive director of the Denver, Colorado, Housing Authority, told the group that "if we can find common grounds for community interest, the color of skins becomes unimportant to residents."

He also told them that "we cannot legislate against prejudice and intolerance. But we can legislate to establish

the high moral purpose, and to give confidence to those discriminated against by showing the laws consider them equal; but that is where we begin, not where we end our efforts for racial equality."

Ask Action

WASHINGTON, D.C. The pre-election group of Washington area students picketed the White House, demanding immediate action by the new President on civil rights.

A Crack

PITTSBURGH, Pennsylvania. Martin C. Ochs, editor of The Chattanooga Times, has characterized the enrollment of Negro pupils in hitherto all-white schools in New Orleans as the first crack in the Deep South's wall against public-school integration.

Mr. Ochs told Chatham College students here that it will be only a matter of time before other Southern states institute some form of school integration.

"The one exception is Mississippi," said Ochs. "There the situation in the immediate future looks hopeless."

Undergrads

KNOXVILLE, Tennessee. Beginning this month, qualified Negro students will be admitted to undergraduate classes in the University of Tennessee.

"There shall be no racial discrimination of qualified students" the board announced. The Graduate and Law Schools admitted Negroes as early as 1952.

The integration question was raised when Theodus Robinson, Jr., Knoxville Negro student, was refused admission to the freshman class this fall. Suit by local Negroes was threatened, but was withheld until a meeting of the board could take place.

Memphis (Tennessee) State University has already lowered racial barriers in its student body.

Other Southern states which admit Negroes to the undergraduate level in previously all-white colleges and universities are North Carolina, whose University of North Carolina, North Carolina State College, Woman's College of the state university, and Duke University have been integrated, and Virginia which has integrated the University of Virginia, Virginia Polytechnic Institute, and William and Mary.

Voices in the Liturgy

(Continued from page 4)

Or, "Latin is too hard to recite, much less to sing." Or, "Why don't they just let us follow the Mass with our missals and forget all about this active participation in church?"

All this sounds like counsels of despair to this reporter. Better to work as hard as we can within the present legislation than to carp about what could be done if we only had the vernacular is my feeling.

In any case a whole lot of instructing and explaining of the Mass will have to be done. To be sure, explaining the "Gloria" and "Credo" would be simpler if they were said by the people in their own language, but there's a great deal that we can do right now that isn't being done. Like singing an English hymn before Mass. Hymns instruct as well as unite the people and they are not too difficult to teach.

Singing Strange

The big difficulty is in our clergy and our people. There's an emotional block to be overcome. People aren't used to singing in Catholic churches, and their priests aren't used to leading them in song, especially sacred song. The strangeness of all! Imagine Father Muldoon leading the singing of "Praise to

the Lord" before the Ladies Sodality Mass at 8:00. Nevertheless, this is what Father Muldoon, or his assistant, must do, if we're ever to get off dead center and move again.

One pastor I know, Father Reinholt, told his parishioners that he was learning, too. The hymns were new to him, but he was willing to try singing them before and after Mass, and during low Masses with the people. And he succeeded. Within a few months the whole parish was singing in church as if they had been doing it all their lives.

Start with Adults

Someone has to take the initiative, and usually it must be one of the clergy. And he need not start with the children. The grade school is a captive audience, and the temptation to start with them is strong. Of course, they should not be neglected. What usually happens is that the participated Mass ends there as well as starts there.

In my own parish, I started with the adults at the 10:30 Mass. Without any previous training they began to learn the hymns and to take the Latin responses at a low Mass.

It was a little rocky at first, I admit, and some still can't learn the melody of "O King of Might and Splendor"



which we sing at the offertory. But I still sing it into the mike, and a majority of the people chime in. We're getting somewhere even with the limited amount of English permitted at low Mass.

Do What We Can

The recitation of the Gloria, Sanctus, and Agnus Dei in Latin is still very difficult for most people, and I really see no remedy for that. But we can and do recite the Apostle's Creed during the Credo (parallel prayers are permitted in the vernacular).

In brief, there is no room for despair

because we can't have the Fore-Mass in the vernacular, and things are not as good as they should be. They never were. What we can do we should do. We can work and work well within the framework of the laws as they now are and accomplish much.

It took nearly two centuries after the Jansenist heresy before the decree on frequent communion became a reality. Even St. Therese, the Little Flower, holy as she was, had to ask the Prioress for permission to receive every day. And that was only 60 years ago. Now thousands receive every day. Evening Mass is the accepted thing, the Easter Vigil, and a "people's" Holy Week are part of regular parish practice.

And there is still another weapon that none of us has worn out to obtain the longed-for day when we can pray the words of the Mass in our own tongue. That is prayer.

We can every day, in Latin, if need be, pray for the coming of the day in the not too distant future when the full, harmonious song of the people will be a part of the English-speaking Catholic world as it has already become a part of German Catholic life.

Father O'Keefe is assistant pastor of Our Lady of Sorrows parish. He regularly writes a column for the Servite weekly NOVENA NOTES.

'Whites Meet Negroes;;, You Can Do It, Too, And Here's How--

SECOND OF A SERIES on Educational Home Visits

YOU CAN ARRANGE Educational Home Visits in your town, too. And it is much simpler than you may imagine.

You will need to do two things: find white groups who are interested in such an educational visit; find Negro families who are willing to open their homes to the white visitors. (Both jobs will be easier if you interest one or two others in working with you.)

Finding White Visitors

The first job is to line up a group (or several groups) of white persons who would like to participate in the program.

The most fruitful source will probably be your own white friends and their contacts. In addition, church societies, college clubs, high school students, and PTAs are good sources. Most such organizations have at least a few members who are interested in race relations.

Nor do you need to limit yourself to organizations. An interested individual may also assemble a visiting group made up of friends and acquaintances.

Ten to 20 is a good size for a group, but you can start with as few as three or four.

At Friendship House our first white groups were obtained by "selling" the idea to an organization leader who brought a group of his organization's members. We found that once a group had participated in such a Visit, these individuals were our best "salesmen." Most of our requests for Visits (at least in the initial stages) came through people who heard about it from someone who had participated in one.

However, it is helpful to have some simple, perhaps mimeographed, flyer announcing that your committee will provide an opportunity for whites to meet Negroes with whom they can discuss frankly racial issues. It can also be explained that visitors will be accompanied by one of your group who knows the family. It may be necessary to emphasize that this is NOT to be a "slumming" or basket-giving expedition.

Finding Negro Families

The other job is to interest Negro families in acting as host for a white group. Suitable families (1) will have social and educational backgrounds comparable to those who will visit them, and (2) can talk calmly about experiences (their own or friends') with discrimination.

WHAT THEY SAY

"I personally feel that it was one of the most useful formation activities that our students could engage in while here at school."

—A Christian Brother

"It was an education you could never get in books."

—A Sister, Supervisor of Catholic Schools

"When I went in I felt a barrier; he was Negro and I was white. When we left, I didn't feel that way."

—A Young Christian Worker member

"This face-to-face . . . you can't beat it!"

—An Irish Christian Brother

"One of the highlights of our visit was the on-the-scene, person-to-person discussion of problems in the Adams' home. Both were gracious hosts. The discussion was

(This second is a must because the visitors are coming to learn about racial discrimination—and should be encouraged to bring it up.)

Your Negro friends would be a logical starting point for finding families. Other sources are the local chapters of groups like Catholic Interracial Council, National Association for the Advancement of Colored People, the Urban League—all of which have Negro members and, in larger towns, professional staff. (But avoid getting top-heavy with professional race relations agency workers.) Then there are Negro professional people, such as teachers, social workers, doctors. Perhaps you can enlist the help of priests who have Negro parishioners.

If a Negro family is interested in the program, you should make an appointment to call on them and discuss the plan more fully. CAUTION: Do not make any definite arrangements at this point. You may decide later against visiting this particular family, so it is best to leave the initial discussion indefinite and exploratory, on both sides.

During this discussion you will want to determine whether the family meets the two standards mentioned (similar background to those who will visit, and the ability to discuss racial issues clearly—though not necessarily dispassionately). You will also have an opportunity to note the areas of discrimination—employment, housing, public accommodations, schools, hospitals, and the like—about which this family seems best informed. Should the family meet the initial standards, this information will be helpful when you bring a group to visit: it will suggest a topic on which to initiate the conversation and to direct it fruitfully.

The family should understand that the white visitors will be encouraged to ask frankly about racial discrimination.

Occasional Negroes will prove unwilling to admit the fact of discrimination, insisting that "everything is just fine." While this attitude is understandable as a shield against unpleasant realities, such people are not useful in a program which attempts to help white visitors understand what it means to individuals to be discriminated against.

Do not worry if you have only a few families to begin with. After you have worked together for a while, these families will interest their friends in what you are doing, and the number of families will increase.

White high school class are guests of Negro boys in their home.



FINAL ARRANGEMENTS

ONCE A GROUP has decided to come and a visiting date has been set—this date may be the visitors' regular meeting time, if they are an organized group—you will then need to contact enough Negro families on your list of suitable ones to handle the number coming.

Arrange to have the visitors convene at a convenient meeting place. This may be your own home, perhaps a church hall, or some other public place. When they assemble, give them a brief orientation about the visits ahead, and divide them into sub-groups—one for each family.

At each family two visitors (plus you or someone else you have interested in helping on the program) is a minimum, and five a desirable maximum. So, for a group of 20, four or five families would be needed on the date chosen, as well as four or five escorts.

These escorts should, if possible, know the family—perhaps having met them on the interview-visit, described under "Finding Negro Families." At least, the person who did interview the family should "brief" the escort so he can use the knowledge gained in the previous visit. Thus he can open

up discussion with a comment such as, "I thought the incident you mentioned the other night would be interesting to these people . . ."

Once the ice is broken in this manner, it is soon evident that the only other problem the escort has is to get the group out at a reasonable time.

It is often helpful to have the group reconvene after their visit, to give them an opportunity to "talk out" their feelings about their visiting experiences and about Negro-white relations generally. Occasionally visitors may be reluctant to ask frank questions of the Negro family. A post-visit get-together with the escorts will give them an opportunity to discuss such points. The leader could start discussion by asking one from each group to give a brief resume of the visit, or tell what impressed them most, or what new ideas they got from the visit.

Depending on the time allotted, such a post-visiting discussion can be held immediately after the visit, or it can be held another day as a separate session. (If the discussion is to be held immediately after the visit, be sure a definite time is set before the visitors leave for the Negro families' homes.)

A TYPICAL VISIT

A GROUP OF YOUNG people accompanied a Friendship House worker to the home of the Greens, a Negro family living in a middle income neighborhood. The Green family consists of Mr. Green, director of a community organization; his wife, a former nurse; their ten year old son; and a baby daughter.

Once introductions were performed and the Greens had made everyone comfortable in their tastefully furnished living room, the Friendship House worker, who knew the Greens, began to talk to Mr. Green about his work.

Mr. Green is a very articulate man, and he soon had drawn everyone in the room into conversation about community problems, housing, and teenagers. On this visit very little was said about the race problem as such, but on most visits it is the primary subject of discussion.

Later Mrs. Green, a very gracious person, served cake and coffee while everyone went on talking. This group was due back at Friendship House at 9:00, but as the hour of departure approached, no one seemed to want to leave. Whatever self-consciousness the visitors may have had was now gone.

If you want help in putting on Educational Home Visits in your town, Friendship House will be glad to assist you in any way possible. Write Educational Home Visits, 4233 South Indiana Avenue, Chicago 53, Ill.

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